

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

HE HATH SENT ME, ... TO PREACH DELIVERANCE TO THE CAPTIVE, ... TO SET AT LIBERTY THEM THAT ARE DEBILISED.

FEBRUARY, 1872.

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FEBRUARY, 1872.

NO. 2.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

GEORGIA.

Righting up—An Effective Meeting— Stirring Speeches.

Our good friend Clark gives us an outline of a colored meeting, that will well repay perusal. Colored orators know how to reach their hearers, and colored people who forget their promises can be stirred up to practical remembrance.

It may be necessary to explain that in some places, where the Association cannot support schools wholly, it asks and receives pledges from the people for a part of the salary of the teachers. These promises, easily made, are sometimes easily forgotten.

THOMASVILLE, DEC. 23, 1871.

It is no joke to hold a school meeting in Thomas County. We give out notice in the Sunday school, and go to the colored church at night and spur the people, and when the time of gathering draws near have the church-bell rung long and loud. Last Monday we were more than usually successful. The freedmen had been told that if money for current expenses was not immediately raised, the schools must close, and the teachers would leave for home or another field. This announcement filled the room.

At about eight o'clock the assembly was called to order and a prayer made. After the prayer there was some earnest speaking. I took no notes but can remember in substance some of the remarks:

"My friends—This yere is a turrible thing that has fetched us together—turrible.

Wese got ourselves to blame and nary one besides. Wese a forgetful people—very forgetful. We dont count the cost—we dont stop at making promises, but we stops at filling them. Two months ago we sent for dese yere ladies to come here an teach our chilun' and we promised to pay all dese 'spences. But now dese yere, and the chilun aint in de schoo' and the money aint in the treasure. We promises and we forgets. We promises and we dont count the cost. We has a heap of 'spences to bear, but we promises a dollar yere and a dollar yonder, and time comes round and we hav'nt nary a dollar to pay nuther one. We dont seem to set down and count the cost like white folks. We has to pay taxes and house-rent (and if the house-rent isnt paid you goes outdoors. White folks owns the houses and dez don' care to have free niggers stay in their houses unless dey pays the las' dollar) and we has to pay the minister, and we has to look after our domestics and pay out money a heap faster than it seems to be paid in. We falls sick and the doctors to be paid, and a big price at that—and tell you what it is, my friends, we dont count the cost.

Now we send for teachers and we thinks we can fix up the little tuition once a month without trouble but when the time comes round the money aint thar. Its gone for other things. We didnt count the cost. We must be careful now. We must look on all sides. We must say so much for such a thing, and so much for such a thing, and so much for such a thing, and keep our eyes on all that's coming in and on the whole circle of 'spences, and 'range to have both ends meet.

Now, dese ladies is yere, and we must keep um if we have to sell the coats off of our

backs to keep um. We needs um. Our chilun needs um. We wouldn't have um leave now, and have the word go out to the country that Thomasville couldn't 's'port the teachers and they had to go away to another place, or off home again, for the best plantation in the county. What would the white folks say? When would we get any more teachers from the S'ciety in New York? How the democrats would blow about the nigger's thick heads, and their want of gratitude and pride and all that. Col. M—— would be saying to Mr. Wilson and Mr. Sumner, 'The niggers dont want any of you all down yonder. They does'n't want your teachers, nor your schools, nor your ideas, nor your radical politics nor your big freedom'. And my friends if we should let these ladies go, and it was a shuah fac, I reckon Gen'l Wilson and Gen'l Sumner wouldn't have nary word to say.

Have these yere uns go away! Its the disgracefullest thing every mentioned to a citizen of this town. We must raise the money and take hold and help—all must take hold. And we must be doing more as a people for our people. Wese got many blessings; but'pears like we want's more. Wese not satisfied. But I tell you, what we get after this time we gets ourselves or we go without, and if we dont get them ourselves we ought to go without "

Other speakers followed and spoke in much the same manner. One attacked the colored minister, called him a "high tariff" man, and thought it would be wise to cut down his salary fifty per cent.—"twenty-five dollars a month being enough for any minister." A missionary came to the rescue, suggesting that retrenchment should take place with respect to some other expenditures. The church and the school should both be sustained. We could not do without either. Old ladies nodded. The minister braced himself up a bit. The men looked at each other, and thought that \$600 a year for such a preacher as they had was \$300 too much after all!

One man proposed to carry a subscription list round to the whites. There were many, it was said, who would be glad to help—they had said so. Now, here was a chance to test

them. The proposition was voted down. Said one:

"I'd be ashamed to carry that there list to any white man. Do you know what they would say? What give you money to pay them——Yankee teachers.' Bob, if you'd employed such an one to keep your school, a poor man, that we have all known as long as we can remember' we would ha' helped you and been glad, but we don't want anything to do with these strangers—got no use for them. Or dey would say, Bob, you'se a very good nigger, you aint like all the rest—you have got a straight nose, and the others are big and flat—I'll do it for you, Bob; come in yere and have a drink—Here's to the Yankee teachers!"

A good part of the money was raised before the close of the meeting, and the teachers urged and urged to remain. We cannot do without them. There should be a third one here. There should be ten times three in the county. All lower Georgia is virtually without teachers. There are few white schools. Between here and Savannah, 200 miles, I do not know of but one colored school that is worthy of the name. The legislature has struck a damaging blow at the school law. Very little money can be had for the next two years for school purposes. The Commissioner, discouraged, thinks of resigning his position. Instead of "letting go" just now, the North should be taking hold. It should pour out its money. Congress should make an appropriation for schools in the South—a large appropriation. Until they are established and the young, white and black, made more intelligent, there can hardly be peace and prosperity and good government in this section.

W. L. CLARK.

Vicissitudes in the Southern Work— A Touching Memento—A Stirring Public Meeting.

We give below a few facts showing the ups and downs in the work at the South. Last year the Georgia Legislature appropriated, by nearly a unanimous vote, \$8,000 towards the support of our school in Atlanta, this year the appropriation was rejected with shouts of derision. Last year

a fund for public schools was voted, this year it is funded and thus the teachers are cheated out of their pay. But there are joys and encouragements, with affecting incidents to cheer the heart and to show that God has not forgotten the toilers in this field.

ATLANTA, DEC. 10, 1871.

The past two weeks have been crowded with great joys and great sorrows.

THE SORROWS.

Some of our colored tenants, who have forfeited their lots have been stirred up by rebel pettifoggers to begin suits against us. The Legislature hooted down the very suggestion to help us this year. Several who subscribed largely to the wing of our building have become so involved they can't pay. And worst of all, the Legislature voted to fund the money that was appropriated last year to pay public school teachers. You know how we rejoiced last summer that there were to be public schools in Georgia even for three months. Many of our pupils toiled all through the hot vacation months in teaching their schools, fully assured they should have their pay. Several of them have been here all the time expecting to pay us their board as soon as they received their pay for teaching. When news of the action of the Legislature reached us last Friday it cast a gloom over the whole school. In the school prayer meeting Friday night, the burden of every prayer was "encourage our teachers and let not our enemies prevail against us." One young man came home to Atlanta last Saturday from teaching in one of the public schools. His mother is a widow with five small children who have been depending for their bread all summer simply upon the washing the mother did. The young man stopped to call on the teachers on his way home. He said "It seems more than I can bear to go home and have them five little brothers and sisters stare me in the eye and I not a cent to give them." My heart ached as I pictured the scene. The staring of the children was only his rough way of expressing their earnest

wishful look of welcome, for they had been cheered many times during the summer by the poor mother telling them when Lucius came home he would bring fifty dollars.

THE JOY.

This is the dark side but there has been joy in our midst and also among the angels. Twelve precious souls we trust, have been renewed, among them our little May. A little bevy of girls has just left my room, two of whom have been made glad within a few hours. Another, day before yesterday, and another was a dear earnest little Christian of 13 years who has been in the service two years. She has been earnestly praying and working for her mates and now is rejoicing with them. She said, "I've been praying for Henrietta so long, I am so happy now I just want to cry." How I wish you could have seen their faces, they were perfectly radiant.

Another cheering thing is the enclosed copy of Mr. Smith's letter.

Mrs. R. tells us that when that dear boy died the parents never left their post to accompany the precious dust to its burial, but sent the little dead body in its casket, by express, to their home in Pepperell, Mass, when the Sabbath school and the people gathered in large numbers for the funeral, and afterwards erected a monument to the memory of the child of their pastor. It is very precious to us to have such sainted names here.

MRS. T. N. CHASE.

REV. E. P. SMITH'S LETTER.

Our readers know that Bro. Smith, before entering the service of the A. M. A. was actively engaged in the work of the Christian Commission. He was accompanied in these self-denying labors for a large share of the time by his heroic wife. The touching incident of the death of their child—alluded to above—will be new to many. The memento to the child is very appropriate.

CHIPPEWA AGENCY, MINN. }
Dec. 1, 1871. }

DEAR MRS. CHASE, I have just read your call in the last Magazine for more help in furnishing rooms at Atlanta

University. I hope to make some Christmas gifts to friends, but your suggestion is timely and good and my principal gift shall be, in the name of Jesus, for His despised little ones in Georgia. We lost our little one in Nashville by disease contracted while we were laboring in the hospitals for the soldiers, and I carried the burden of the dreadful loss all the way on the march to Atlanta. I had hoped the dear boy would live to do good to the poor whom the war was liberating. That could not be, and I want now to connect him with your work in Atlanta. With the enclosed check furnish a room, and over the door, write the name, *Clarke*.

Yours for the kingdom of Christ,
EDW. P. SMITH.

"ATLANTA, Dec. 4, 1871.

"MY DEAR TEACHER.—My reason for not writing sooner is that I have been in the country teaching school, and it was impossible. I am at home now, going to the Normal, but I think I shall have to stop on account of having no money. For the school I taught they failed to pay. I am very sorry I have got to stop. I would like at least to go six months more. They may pay me some time next year, but it discourages me to think of stopping and getting so far behind my class, and they are just going into new studies, but if I don't get any more education, I am going to try and make good use of what I have. I have not asked for any help since I have been going to school, but if any good friend would help me at this juncture, it would be a favor that I could never forget. I feel very much indebted to you for your kind teaching while in Atlanta. Please answer my letter and comfort me all you can.

"Your friend, J. C. W."

And I did answer it and told him I thought he must not stop going to school at present, and that I should set about doing something for him right away, and that I thought God would bless my efforts.

The young man who wrote the letter came into my school a year ago last fall,

after having been at work on a railroad all summer without having received his pay, and began at once to devote himself to study like one in earnest to get an education. He had studied arithmetic, geography and a little history. Could read very imperfectly, and knew nothing of grammar. He was regular in attendance through the year, except when he remained away to work and earn money to pay his tuition, and was almost always perfect in every recitation. This application for help has been wrung out of him by his strong love of knowledge, for he is as proud as he is poor, and belongs to a family that are equally so. He is a free man, a Republican voter, and a Christian, with a great strong mind which, if properly cultivated and bent in the right direction, may be an influence I trust for great good among his people. It is of such that the Atlanta University or "Normal" school as he calls it is made up. Heaven's blessings rest upon it!

M. E. H.

MISSISSIPPI.

The good work of grace, heretofore noticed in our School at Tougaloo does not decay, as the letter of Rev. Mr. Tucker assures us.

TOUGALOO, DEC. 11, 1871.

DEAR BROTHER: When I first came here, a year ago, Bro. Beals was faithfully "manning the post," with Sabbath school, prayer meetings, &c., &c. A small church had been formed; yet among the students in attendance during the winter session there was almost no personal religion. An interest began to be felt, however, and increased so that when Bro. Cobb came in the spring he found all things ripe for a precious revival, as the result of which eighteen united with the church, the larger part by profession. Our last communion (held yesterday, Dec. 10.) was a precious season. We received seven (all students—five males and two females) into membership. Our prayer meeting at night

was full of love and warmth. A deep missionary feeling was developed—several strongly expressing a purpose to preach Christ any where.

The change has been very striking in the whole aspect of things. Last winter no warmth, no zeal—meetings (so far as young people were concerned) a mere form—a burden and a weariness. Now our meetings, our family devotion, our school exercises, are full of deep earnestness and soul thrilling emotion. Pray for us, dear brother.

We have over a hundred pupils—half of them and more grown, and about 30 of them are hopefully pious. There is a sweet and tender spirit of docility and a strong desire to learn the sacred word and a very marked growth both in grace and knowledge, and in ability, moreover, to speak and think in religious things.

Your Bro. in Christ,

EBENEZER TUCKER.

ALABAMA.

HOW IT WAS DONE.

CHURCH ERECTION AMONG THE FREEDMEN.

We give below, an interesting sketch of the organization of a church in Marion, Ala., and of the erection of its house of worship. The letter is long, as its writer, Hon. T. C. Steward, says, but we cannot consent to abridge it, for we have here so fine an illustration of the unity, enterprise and self-denial of these Freedmen. It may well encourage others, white and colored, and may inspire the friends of the Freedmen with hope in the future of this people.

Dec. 2, 1871.

To the Field Secretary of A. M. A.

Our new chapel at Marion was dedicated on last Sabbath, 26 ult. Rev. J. Silsby, of Selma, was the only minister with us on that occasion, although five others from adjoining fields were invited. Bro. Silsby has manifested a deep interest in the religious and educational work at Marion, ever since the Association occupied the field. He preached for us semi-monthly, during the last quarter of 1869, organized the church with twelve members on the first Sab-

bath in January, 1870, and continued as pastor until about the first of July following. There were four accessions to the church during the first half year of its existence. About the middle of November of the same year, Rev. G. W. Andrews, of East Hampton, Conn., became our pastor. Under the faithful and efficient labors of Bro. Andrews, the Lord added fifty persons to the church. One room in the academy was occupied as a place of worship, which by the way was very comfortable and pleasant, but often too small to accommodate the congregation in attendance. On the 8th of last May, a meeting was held to consider the question of building a chapel. The church promptly agreed to perform all the labor necessary to construct a suitable building, provided the materials could be secured. About the first of July I met you at Chatanooga, and made known the result of our meeting, on the strength of which you promised that the Association would give a building site and \$800 cash towards the chapel. On the 18th of July I reached home, and immediately submitted your proposition to the church. It was unanimously agreed that we commence operations at once, and borrow the balance of the money needed for the purchase of materials, until such time as the church could raise it by contribution. Monday, July 24, we began cutting timber in the woods for the sills; and the following Wednesday afternoon in presence of the church, and after appropriate ceremonies, Bro. Andrews broke ground. There were from eight to sixteen men at work each day, and in just seven weeks we were ready for the masons to commence plastering. At this point there was a little delay. The carpenter work had gone forward so much more rapidly than was anticipated, the masons had not had time to fulfill their engagements in other places. Then again there was a delay after the plastering was finished, occa-

sioned by the carpenters engaging too much work elsewhere. It is no wonder that the mechanics erred in their calculations as to the time required to perform the different kinds of work—their experience has been in the Southern ways of doing things. During these intervals, however, the time was occupied in putting a coat of paint on the outside of the building, and doing other necessary work. The last two weeks before dedication, were occupied in making and placing the seats, constructing a pulpit, &c., and at the end of the eighteenth week from the time the first tree was felled, the chapel was dedicated. It is a frame building 34x58 feet on the ground, with bell tower in front, fourteen feet square and forty-eight feet high, and a recess in the rear in the form of half an octagon. The house is lighted and ventilated by twelve large and two narrow windows. The ceiling is fifteen and a half feet high at the sides of the room, and twenty and a half feet in the middle.

Here we have a self-supporting roof and ceiling—the latter arched—without the expense usually attending the construction of this style of building. The largest piece of timber in the roof and ceiling is a two by six scantling, and they are constructed without a mortise, tenon or iron bolt. I originated this plan after seeing you in Chattanooga, and it has proved a perfect success.

There is a heavy cornice of plaster of paris around the entire room inside, and the ceiling and walls have a hard finish of the same material. All the woodwork inside is finished with oil and varnish, so that the natural grain of the wood shows to the best advantage. It is a much better job of "graining" than any painter could do. The pulpit is built in modern style, and nicely trimmed, and both the pulpit and lower platform are carpeted. The organ occupies one end of the first platform. In the center of the house are two chandeliers with

four lamps each, and there is also a lamp on either side of the pulpit in the recess. Of the seven churches in town—one of which cost over four times as much as this—ours is acknowledged by all who have visited it, to be No. 1 in its construction and inside finish. Perhaps you will think that we have gone beyond our means, and undertaken too much for a poor people. Here is the record.

The church fulfilled its pledge to the letter. Of the 33 male members, 24 gave in labor, from \$15 to \$87 each, seven others gave from \$2 to \$12 each, and two did nothing. The ladies of the church contributed \$76.50 cash, and held a festival which netted \$112.10. Value of labor performed by the church, \$1273.80. Cash contributed by the church, \$188.60. Amount of church contribution, \$1462.40. Citizens of Marion not members of our church, contributed in work \$205.20, and in materials \$39.83. The Association gave \$800 cash, and bricks to the value of \$60, besides a building lot worth \$100. Friends at the North donated in cash \$214.55, and from friends in other localities the sum of \$47.10 was obtained. Value of materials in the building, \$1526.91. Value of labor expended in building, \$1527.25. Entire cost of chapel, \$3054.16. Money borrowed by the church \$255. Cash now on hand \$52.92. Debt, less cash on hand \$202.08. This last amount is owed to three men in the church.

Our members are all *poor*, and have considerable difficulty in providing means of support, but they "had a mind to work," and you have the result. And I think here is an example for older and wealthier churches. I should like to give you individual instances of the sacrifices cheerfully made for the success of this enterprise, but my letter is already too long. One donation I have failed to mention, a neat well bound Bible from the American Bible Society, through Rev. James Shaw, of Windham, Ohio. Our church is incorporated

under the laws of Alabama, and has a deed to the land and chapel. From first to last there has been no dissension or want of harmony among the members of our church. We have enjoyed a remarkable degree of prosperity. God has blessed us in all that has been undertaken, and we will give Him all the praise and glory. Yours truly,

T. C. STEWARD.

FLORIDA.

Cold School House—A useful Temperance Society—A welcome Barrel of Clothing.

MONTICELLO, DEC. 25, 1871.

School has been large the past month, but the average has been small compared with the whole number.

A COLD HOUSE.

We have had many cold days in which it was impossible for seventy or more scholars to keep warm around the one small stove with the funnel running out of the window. So that when the wind was in the right direction smoke and blaze both would rush out into the room causing the scholars to make as sudden a rush backward; one day we preferred the cold to the smoke, so extinguished the fire. In consequence of these difficulties, many of the scholars remain at home on such days. I often think of our warm school houses and warm fires at the North.

A USEFUL TEMPERANCE SOCIETY.

I often receive fresh evidence of the good our temperance organization has done and is still doing, which cheers my heart. Three of its members were in my room the other evening talking about the society and Christmas; said they feared some of the members would break the pledge before Christmas was over; I said I hoped not, for there was no need of it, for many people had celebrated Christmas without taking a drop of strong drink in any form. The

people here usually think Christmas is *nothing* without "egg-nog," also think they cannot make good cake or mince pies without whiskey, and it takes much talk and strong argument to eradicate such ideas from the colored people's mind. One little boy ten years old said "I never was drunk but once in my life." What! said I in astonishment, was you ever drunk! "Yes, before I joined the temperance society I used to drink whiskey every chance I had, and that was pretty often, for people used to ask me to get their whiskey for them, and they would give me a drink to go; once I got so drunk I did not know what I was about. Another member present said she did not think there was any body but what drank it before the temperance society was formed. Oh! how sincerely I thanked God that He ever put it into our hearts to start one.

A WELCOME BARREL OF CLOTHING.

The barrel of clothing from Worcester friends was received sooner than expected, but none too soon for the cold weather. I longed for some one to share my joy and pleasure in looking over each garment, for it seemed as though the prayers and good wishes of my friends were intermingled, and when I found tokens of friendship for myself, I felt the full meaning of those words "It is sweet to be remembered."

I gave an old "Aunt" who is supported by charity some of the warm clothing, and such an expression of joy and thankfulness as came into her face! Raising her hand to heaven she says, "Thank the Lord; my blessed Master said He would take care of the poor, and He certainly takes care of me," then wrapping them up in an old shawl she says "please open the door and let me go home." Her heart was overflowing. Those kind friends can never see the comfort that barrel brought, but they will be richly rewarded in Heaven.

A. S. BLOOD.

TEXAS.

Faithful Pastor—Dedication of a Church
—Installation and Ordination—
Congregational Conference.

CORPUS CHRISTI, Dec. 4, 1871.

Let me tell you a little about Corpus Christi. I am here to assist in the dedication of the new church erected for the accommodation of the colored people, but open for all, and also in the installation of their pastor, Rev. Aaron Rowe.

THE PASTOR.

This brother formerly from Benton Harbor, Mich., was stationed here as chaplain to the troops which were sent here directly after the war. He made a good beginning when he was chaplain. The white people as well as colored, seeing his kind spirit and zeal in the cause of the Master, gave him their confidence. Since his return under the A. M. A., to labor more exclusively for the colored people, the confidence formerly placed in him by the white people has not been wholly withdrawn. It is quite natural for them to hate the Yankee, but they find it hard to hate Bro. Rowe. Accordingly, his influence for good is felt among all classes. His work and labors of love are many. In connection with a school which he is conducting for the benefit of the colored people (children and adults,) he has organized a church, composed for the most part of the African race, while all are made welcome.

THE HOUSE OF WORSHIP.

Under his leadership the church has gone forward and built a house of worship at a cost of about \$3000, got up in the best style and taste of any church of its size and cost that I know of in the country. I can assure you, it strikes one pleasantly to see such Congregational edifices going up in the South, where, before the war, nothing of the kind existed. This church edifice is vastly superior to any other house of

worship in this city. This is justly a matter of great satisfaction to the colored people and their friends (for the colored people here have friends) among the Anglo-Saxon race. The bell mounted in the spire of the church, at a cost of about \$300, was presented by a white citizen here, a warm friend of the colored people, and bears the inscription, "*Preach the Gospel to the Poor.*"

THE CHURCH.

There are two other colored churches here, but the better portion of the colored people (the most intelligent and temperate, thrifty and spiritual minded) have gravitated into this church. I think eventually the colored Christians of the South will become Congregational. Even now so far as they are being educated, they are growing dissatisfied with the leadership of their former immoral and ignorant teachers. Our polity seems to suit the more enlightened ones, and they soon learn to handle, with great propriety, our democratic and simple forms. I attended their church meeting, and it was refreshing to see the propriety, order and Christian behavior which they manifested. I was rarely in a Congregational church meeting North that was managed better.

Brother Rowe's labors here as teacher, missionary and pastor, have been greatly blessed to the conversion of souls. Several precious revivals have been the result of these labors, and at the present time, a great work of grace is in progress. Brother Rowe's school here, of colored children and youth, is a great success. The result is due in a large measure to the faithful training imparted to the scholars by his daughter Mary while here.

THE DEDICATION.

The new Congregational church here was dedicated yesterday, and such a day was never witnessed before in Corpus Christi, nor in all the South. The col-

ored people here are more intelligent, in better circumstances, and better dressed than is common at the South. The house is a monument of their zeal and self-denial. The principal exercises were conducted by Rev. A. Rowe, pastor of the church, and Rev. J. Ballard, Grand Rapids, Mich.; the sermon was by Rev. J. Porter, Fort Brown, Texas.

Fifteen years ago I had never expected to see such a sight as I saw at these dedicatory exercises. As well dressed and well behaved and reverent congregation, composed for the most part of colored people, embracing a church, Congregational in form, in possession of a beautiful house of worship, and an able pastor of their own choice, and all come about during the period of a few brief years. Verily, I could but exclaim, "What hath God wrought? It is the Lord's doing and marvelous in our eyes." But truth compels me to say that the improvement and elevation of the negro is looked upon with an evil eye by the great body of professed Christians at the South. A vicious public sentiment excludes him from nearly all of the white Protestant houses of worship in the old slave states. The Catholic churches (to their praise be it known,) are an exception.

INSTALLATION AND ORDINATION.

I have one more interesting matter to speak of in connection with my stay at Corpus Christi. The council called by the Congregational church met on the second day of Dec. 1871, and proceeded to the examination of Rev. Aaron Rowe, for installation, as pastor of the church; and of Bro. David Peebles, licentiate, for ordination to the ministry. Rev. J. Ballard was chosen moderator and Rev. J. Porter, scribe. The council was constituted by the reading of the Scriptures and hymn by the moderator, and prayer by the scribe.

Voted after a three hour's examination, conducted by the moderator, in natural

and revealed religion, systematic theology, ecclesiastical history and church polity, experimental piety and call to the ministry, that the candidates stand approved, and that we proceed to the services of installation and ordination at 10½ o'clock Sabbath morning, Dec. 3d, 1871, in the church. Parts were assigned and duly performed for the installation and ordination services.

FIRST CONGREGATIONAL CONFERENCE IN TEXAS.

On Monday morning, Dec. 4th, 1871, the brethren met on call, and organized for the State of Texas its first Congregational conference of ministers and churches, and was composed as follows: ministers, Rev. Jeremiah Porter, Fort Brown, Texas; Rev. James Ballard, Grand Rapids, Mich.; Revs. Aaron Rowe, David Peebles and Mitchell Thompson, Corpus Christi. Rev. A. Rowe was elected moderator, and Rev. D. Peebles, scribe. Voted after prayer that the first annual meeting be held at Corpus Christi, on the first Thursday of Oct. 1872, and the semi-annual meeting at the call of the moderator.

JAMES BALLARD.

THE MEXICANS.

In the August number of our Magazine, mention was made of a converted Mexican priest named Hernandez. Our readers will be glad to learn more of him. These Mexicans are so near the workers of this Association in Texas that there seems to be a call to us to extend our labors among them.

Light seems to be breaking in upon Mexico. It may be known to the readers of the "Missionary" that the Catholic religion sits very loosely upon this people, especially the male portion of it. The congregations which assemble for worship are made up almost exclusively of females, and only a small part of these are found inside of the churches. Civilization in Mexico is at a low ebb. At their best hotels food is taken without either knife or fork.

But I have said that light was break-

ing in. Some two years ago a Mexican by the name of Hernandez, who had been educated for a Catholic priest, failing to find, in the faith in which he had been educated, that comfort and peace which he thought religion ought to afford, and having remained for a considerable length of time in this state of mind, at length, got hold of some Protestant books, such as Kirwan and others, and began to be drawn towards a better and purer faith.

But it was not till he found himself within the walls of Rev. Jeremiah Porter's church at Brownsville, Texas, and heard the prayer of Bro. Porter, but little of which he could understand, that the Spirit of God seemed to touch his heart and wake up his soul into spiritual life. He had no sooner embraced the truth and felt his heart warmed with the love of Jesus than he began to labor in right good earnest for the salvation of his countrymen. He goes from town to town, and from city to city preaching Christ from house to house, praying, reading the Scriptures and addressing congregations wherever he can get a hearing. His success is wonderful. His spirit is so sweet that he is well received everywhere. He is perfectly artless and unselfish. He is one of nature's own children. He is at present connected with the Methodist brethren, though he cannot be hemmed in by any denominational lines.

Just now he is at work among his countrymen in southwestern Texas. Recently he has been at Corpus Christi, where there is a large Mexican population. He is influencing the Mexicans to attend the Congregational church there, and they are beginning to come in, in considerable numbers. Already there have been among them some very clear cases of conversion. Only a few evenings ago, at a prayer-meeting there, a Mexican who had been a former professor of religion, while leading in prayer, in his own language, was so filled with

the enlightening and sanctifying power of the Holy Ghost that he was unable to proceed, and he now thinks that he never before knew what it was to be a Christian at all.

Great is the power of God and wonderful are the methods of his working by his Spirit. O! that the church everywhere were aware of the fullness and the richness of that promise, "If ye then being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Ask, yes ask, ask in faith; for the want of this, the blessing is withheld.

Will not the church pray in faith that God, by his Spirit, will convert Mexico to the pure faith of the Gospel?

JAMES BALLARD.

Indianola, Dec. 22, 1871.

INTERESTING PARTICULARS.

Rev. Aaron Rowe, pastor of the church at Corpus Christi, gives the following particulars, showing the presence of the Divine Spirit among the Mexicans, and evincing his own hopefulness in regard to them.

Nov. 7, 1871.

I learned an interesting fact to-day, viz: one of the Mexicans who was in the prayer-meeting last night experienced a change of heart while there. He had only embraced Protestant views, and was inquiring what he must do to be saved. He says to-day that his sins were forgiven, and the love of God was shed abroad in his heart last night in the meeting. Yours truly, —.

After the evening meeting closed, he adds:

They were at meeting again to-night, and brought two other Mexicans with them. I hope this is the beginning of a good work among the Mexican population of this place. I intend to work among them through interpreters all I can. Last night was the first night of prayer-meeting in our new house, and one precious soul converted to Jesus! The first fruits of a glorious harvest I hope.

Yours in Christian love, —.

THE INDIANS.

RED LAKE, Nov. 9, 1871.

In compliance with your request for information concerning the Red Lake Chippewas. I am able to give the following statements:

The Indians have cultivated thirty acres, two-thirds of it planted to corn and the balance to potatoes, raising for this year's crop not far from six thousand bushels of corn and three thousand bushels of potatoes. The average yield of corn is thirty bushels to the acre, though the nearly cleared fields yield as high as seventy bushels. This, with the abundant fish from the lake, furnishes the whole population with a comfortable supply of food. The Indians have erected during the summer sixty-two log houses, performing all the labor with their own hands, except the hauling of the logs together, which was done in part by the government farmer, and in several instances, carrying the logs themselves.

Every family but two on this side the Lake, has now a warm, and for them, a commodious house. But with their new houses, their wants begin to multiply, and they are asking for carpenter's tools, and more lumber that they may be able to make benches, tables, bedsteads, &c. One hundred thousand feet of lumber has been issued from the mill this year, and a much larger amount will be required next year.

The grist mill is of great service, and is put to use in grinding corn every day of the week except the Sabbath.

The Indians are much better clothed this year than heretofore. I have purchased corn and given in exchange army blankets, coats and pants at low prices, and also paid for labor in clothing. The traders have also purchased corn. This with their annuity goods, makes them quite comfortable.

We hold religious meetings in the upper story of the war house, which has been finished off in anticipation of a day

school, which we hope to have open in a few weeks. Such a spirit of improvement is now fairly waked up as is worthy the attention of all who are interested in the work of civilizing and Christianizing these Indians. I have labored among Ojibways at different points for twenty-five years, and have found that the great obstacle in the way of bettering their condition was the utter disinclination of the men to labor, to take the hoe and the axe and cultivate the soil, and provide another place of abode than the birch bark wigwam, which the women could build without calling upon the men for assistance. All this is changing now among these bands, and as a consequence of this new and more comfortable condition, they are in a much more friendly mood towards the white men who are laboring for them, and towards all connected with the Government. If now their good Father in Washington could grant a few thousand dollars for the support of a school and to furnish the additional carpenters and agricultural tools, and a few yoke of oxen—in other words, if they can be helped to do that which they cannot do without aid, I have full faith that in the short space of eighteen months or two years we should witness here a state of advancement rarely seen among Indians.

S. G. WRIGHT, Supt. Red Lakes.

A later report from Mr. Wright says that ten more houses have been built, and still others are going up. A very natural inquiry occurs to all our readers. What is the cause of the remarkable awakening of these Indians to industry, and of their strong desire to approach civilization? There have been no special efforts with them this year, and but little more than the ordinary expenditures has been made by the Government. But what they were entitled to receive they have had, and, more than all, they have recognized in the men sent to deal with

them and care for them—the agent and physician, and miller, and carpenter, and farmer—friends whom it was safe to trust and follow, and they have been encouraged and inspired by their advice and example. They have all along desired better things. Now they see the better life is at hand for them, and they begin to build and plan for the future.

Mr. Wright also speaks again of his encouragement in the religious meetings. Never in all his years of missionary life did he see so much interest in the Sabbath gathering, and feel so much hope as he does now.

Miss L. J. Sibley, of Oberlin, is under appointment by the Association, and is *en route* to Red Lake to open a school. The strong desire of the Indians for this school indicates the true policy of the Government. The children can be taken up and trained under all the influences and into all the ordinary habits of civilized life. Why not take them in hand—say for ten or fifteen years—and dry up barbarism at the fountain? Why should Northern Minnesota continue for generations to breed savages, to be fed and restrained by the Government, when a tenth of the cost of such treatment expended now in schools will work so simple and sure a remedy. These schools, from the peculiar nature of the work to be done, must be boarding-schools. In day schools only the children will not learn the first lesson for us all—how to live; nor the second lesson—to them almost equally essential—to speak the English language. Such schools are expensive, but they are economy itself compared with feeding and fighting savages. If, then, the Christian people will send and support the teachers, why will not the Government provide buildings and support the pupils.

CHINESE IN AMERICA.

The following extract from a letter of a Chinese Convert to our Missionary in California—Rev. Mr. Kimball—will be read with interest. It shows

the simplicity of the young converts faith, and a peculiar aptitude for illustrating scripture truth. We have left unaltered the peculiar idiom of the letter. The penmanship is bold and clear.

SAN FRANCISCO, DEC. 4th, 1871.

I will try to give you a small description during the past month. Chung Moy who is in the third congregation school, he has given his whole heart to rely upon our wonderful Redeemer who has love us and gave his life for us.

He also prepare himself to join with us, but his companion rather have him wait for them to learn more knowledge of Christ.

A few evenings ago I spoke the 7th chapter 7th verse of Matthew. Ask and it shall be given you. Suppose a child fainted for food or starving for clothes, he would make a request to his parent for comfort, would they give what he ask, I should say they are willing to do as much as they can for their own child, but if he ask for a dagger or pistol they refuse him because it may do him a great harm for using such instrument. Or if a person ask his friend to lend him a hundred dollars for some important business with his laughing face toward his companion do you suppose his friend will give what he ask, No, because his complexion shew that his is not necessary to have what he request for he was only a fun, but if he ask in earnestly also show him the reason, he will success by getting it. So the Lord will give whatsoever we ask if we only trust him and do our duty as had commanded us and ask him with a right heart as the child did to his parent for comfort he will never refuse us.

Many other ways which I have spoken unto them but it would take up too much room to describe them all.

Our school at the Oakland city is increase the number from thirty to thirty-five. I have to come to an end, with my kind regard to you.

Your truly friend,

G. GAM.

American Missionary.

NEW YORK, FEBRUARY, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

MEXICO.

Our teachers and missionaries reach the Mexican population on the borders of Texas. Some interesting facts are given in this number, in the letters from that part of our field.

CASES STATED.

We know a very successful pastor, who never directly asks his people to give money for church or benevolent causes. He only *states the case*. But his people say that if only Dr. T. can have a chance to "state the case," he gets all the money needed.

Several *cases* are *stated* so forcibly in some of the letters from the South, in this number of the "Missionary," that that we are sure they will "draw" if read.

THE JUBILEE SINGERS

Of Fisk University, Nashville, Tenn., have been singing for several weeks in New York, Brooklyn and vicinity, and have been most cordially welcomed by the pastors and churches. They have sung at the weekly meetings of social worship, in the Sabbath schools, have held praise meetings in place of the preaching service on Sabbath evening, have assisted in the meetings of the week of prayer, and in all cases to the delight and spiritual profit of those who have heard them. They are being felt by the churches as a spiritual power, warming and quickening religious worship.

They have given public concerts in the Plymouth, State street and Bedford—Congregational—the Lafayette avenue (Dr. Cuyler's) and the Tabernacle (Dr. Talmadge's)—Presbyterian, churches of Brooklyn—the 13th street Presb. (Dr. Burchard's) and Shiloh Presb. of New York, the New England of Williamsburgh, and in other churches and halls of the neighboring places, and in all cases have carried their audiences with enthusiasm.

They are hopeful of being able to raise the \$20,000 required for the new buildings of their University.

In the Supplement to this number of the "Missionary" there will be found many interesting notices of these singers, which will well repay perusal.

REV. J. W. HEALY, D. D.

This indefatigable worker—the President of STRAIGHT UNIVERSITY, New Orleans, La.—who has done so much by his enterprise and incessant toil for that institution, has gone to Great Britain to promote the interests, not merely of the Straight University, but to press the broader claims of the AMERICAN MISSIONARY ASSOCIATION.

He carries with him its commission, and the warmest commendation of its officers, as well as of many American friends of the colored people, well-known in England and Scotland.

Our British friends always sympathized with the oppressed colored man while a slave, and liberally aided in his relief and elevation when he was first emancipated. We are confident that when they learn of the hard struggle that still lies before him, and of the cessation of help from the Freedmen's Bureau, and the crippling of American charities by the Chicago fire, they will feel that his claim on them is not fully satisfied. We commend Dr. Healy to the confidence of the British friends of the colored people.

JOHN P. WILLISTON.

The death of this well-beloved brother (a Vice President of this Association) has been apprehended for some time. It came Jan. 4th at his home in Northampton, Mass. His work on earth for the Master was well and nobly done. The poor where he lives will mourn the loss of a generous friend, and the church universal, a conscientious and faithful Christian man of rare modesty and unostentatious benevolence.

He was an early friend of the temperance and anti-slavery reforms when it cost reputation and property to maintain the position. On one occasion the friends of rum burned his barn. He defeated their aim by devoting the whole of the insurance money to promote the good cause. The despised colored man, whether as a slave or freedman, has always found in him a fast friend.

His conscientious and liberal use of his wealth was one of the marked features of his valuable life. Beginning as we understand with the consecration of the tenth of his income, he gradually expanded his giving as the Lord increased his wealth, to a fifth, a fourth, and ultimately to well nigh the whole of his income, after deducting his frugal personal and family expenses.

His contributions to the American Missionary Association were large and frequent, and always without ostentation. He seldom permitted his name to be given. His interest in its work was continued to the last, as his liberal remembrance of it in his will indicates. Yet he was not narrow in his views. His charities took a wide range; all good objects sharing in his liberality.

As an energetic and enterprising business man, able to wield a large capital and varied industries, and in it all to regard the equal claims of man and the supreme ownership of God, he was an example of what the world and the

Church so much needs. May God raise up many to walk in such ways.

COLORED ORATORS.

The colored people are natural orators as well as singers. Some good specimens of their direct way of "putting things" will be found in the first article of this number.

MEETING OF THE BOARD OF INDIAN COMMISSIONERS AND THE FRIENDS OF THE INDIAN.

By invitation, representatives from the various religious societies which the Government has invited to its aid in the care of the Indians, and to whom the selection of many of the agents, under the peace policy of the administration, has been committed, met with the Board of Commissioners at the Arlington House, Washington, Jan. 11th. The attendance was large, the only religious bodies, engaged in the work, who were not represented there, were the Roman Catholics, Jews and Unitarians.

Sec. Delano of the Interior, General Walker, Com. of Indian Affairs, and others connected with the Government, were present during the progress of the meeting. Gen. Felix R. Brunot, chairman of the Commission, presided.

Reports were made by representatives of the following organizations: Friends, both Orthodox and Hicksite, Presbyterians, Congregationalists, Methodist, Baptist and Episcopalian. There were also present, representatives of the Cherokees, the Choctaws and the Creek Nation of Indians. The progress reported by the societies under the new order of things was very satisfactory. The Indians are generally satisfied with the result of the new policy, the schools established on the reservations are doing well, and the evidences are multiplying that under the ordinary inducements to labor, with the assurance of being protected on their land and of receiving

honest treatment on the part of the Government agents, the Indians can be readily induced to enter upon agricultural pursuits and the cultivation of habits of civilized life. The only serious anxiety expressed by any, was in regard to the efforts of politicians and others, in certain quarters, to break up the present system of agencies and superintendencies, and promote the schemes of railroad speculators and land-grabbers, who seek to drive the Indians from their reservations, and get possession of their lands under cover of some act of Congress, which they hope to get passed this winter.

Thursday evening, Secretary Delano made a somewhat extended address, speaking as he said, only for himself, but fully recognizing the duty of the Government to provide for the physical care of the Indians, and make liberal provisions for their schools; while on the Christian people, here represented, rested the responsibility of their moral and spiritual culture. He favored the early establishment of a territorial government in the southwest, under provisions which should have the approval of the Indians interested therein.

During a recess of the meeting of the Commissioners, Friday, the gentlemen present organized themselves into a convention, placing Rev. Dr. Harris in the chair: resolutions were passed approving the present "peace policy" of the Government toward the Indians, expressing satisfaction with the progress of the Indians under it, as being under the circumstances all that could have been expected, and affirming their conviction that the Indians should be protected in the possession of their lands and in the enjoyment of all the guarantees of justice and fair dealing, which white men claim for themselves.

Friday evening, the Board of Indian Com. and other gentlemen interested in the civilization of the Indian race, by

invitation of the Sec. of the Interior, met at his residence, the President of the United States, Sec. of War, members of committees on Indian affairs in both houses of Congress, and other distinguished gentlemen.

We believe there is entire unanimity, in sustaining a policy of peace and justice towards the Indians.

MISCELLANEOUS.

THE KUKLUX TRIAL.

Defense of Reverdy Johnson—He Denounces the Outrages.

BALTIMORE, DEC. 20.

Reverdy Johnson, in an argument in behalf of Kuklux at Columbia on Monday last, used the following extraordinary language towards his own clients, reported *verbatim*:

"Neither my distinguished friend Mr. Stanbery nor myself are here to defend or justify or palliate any outrages that may have been perpetrated in your State by the association of Kuklux. I have listened with horror to some of the testimony which has been brought before you. The outrages proved have been shocking to humanity; they admit neither of justification nor excuse; they violate every obligation which law and nature impose upon men. These men appear to have been alike insensible to the obligations of humanity and religion, but the day will come, however, if it has not already arrived, when they will deeply lament it. Even if justice should not overtake them, there is another tribunal from which there is no escape. It is their own conscience, that tribunal which sits in the breast of every living man, that still small voice that thrills through the heart, and as it speaks gives happiness or torture—the voice of conscience—the voice of God. And if it has not already spoken to them in tones which have waked them up to the enormity of their conduct, I trust in the mercy of heaven that a voice will speak before

they shall be called to the dread tribunal to account for their transactions in this world."—*Times*.

From the "*Nation*" of Dec. 28, we copy the following just remarks on the subject.

Owing to various technical objections on the part of the defence, the Ku-klux trials in South Carolina have made slow progress, and but one case has actually reached a hearing and a decision. This was the case of Robert Hayes Mitchell, charged with complicity in the murder of one Jim Williams, a black man, or in the language of the act, with conspiring and combining to deprive him, as a citizen, of the right of suffrage. The jury consisted of two white men and ten mulattoes of more than average intelligence, and Mitchell had for his counsel Mr. Reverdy Johnson and ex-Attorney-General Stanbery, who seem, however, to have been quite staggered by the weight of testimony establishing the existence of the Ku-klux order and its political purpose; so much that Mr. Johnson felt obliged to denounce warmly the atrocities contemplated by it, and perpetrated by the associates of his client, and both counsel confined themselves to proving Williams's bad character, Mitchell's subordinate part in killing him, and the absence of a *political* motive in this special instance of Ku-kluxery. It was, however, such a defense as neither of them could have much enjoyed making, and probably they were neither of them surprised nor outraged by the verdict of guilty which followed their efforts. The *Cincinnati Gazette* furnishes another reason for supposing that what Webster would have called their "performing a disagreeable duty" has been more than commonly irksome to these eminent advocates. After remarking that "no exception to the general rule of treatment of Yankees has been made in their favor" at Columbia, he continues:

'They have been here three weeks; they are both gentlemen of respectability, and probably of decency; they are both Democrats (a mark of decency, etc.); they came here to defend our best citizens' from Federal tyranny; but they are both Yankees, and they have not yet been invited to the house of any native citizen, nor have they taken a meal at any other place than their hotel, except at the house of Mr. Chamberlain, the carpet-bag Attorney-General and Government counsel in the Ku-klux cases.'

WOMEN OF SOUTH AFRICA.

BY MRS. LAURA B. BRIDGMAN, NATAL.

I SHOULD like to help you to some acquaintance with the women of South Africa. I doubt if you will find any so dark minded and degraded. Among all heathen people, the women are far beneath the men; but with few are the men so ignorant and low as here. They have minds capable of cultivation and enlightenment; but long ages of darkness, superstition, and vice, have brought them very low. Polygamy is a favorite custom; which, of itself, leads to great oppression and persecution of the female sex, as also the buying and selling of wives and daughters. The woman thus becomes a chattel and slave. The native says of his daughters, "They are my cattle, my money, and my merchandise. My wives are my cattle, my horse, my plough, and my wagon. I bought her, and paid for her, and have a right to beat and kill her if I choose." The father or oldest brother sells the daughter or sister to him who can pay for her the greatest number of cattle; giving her no opportunity for choice, and thus often connecting her for life with a person whom she abhors. Such treatment leads to much opposition and rebellion. Often the girl runs away, sometimes effecting a complete escape, but generally is pursued by her relatives, and forced to return. In many instances she has been known to resist unto death, perhaps being poisoned by her hostile relatives, or committing suicide to escape what she feels would be worse than death. Her life is rendered hopelessly dark and miserable. She has no light or joy in this

world, no thought or knowledge of any in the world to come. Her kraal, though a dwelling-place, is no home to her. Hatred, jealousy, and strife are constant inmates; but love never enters there. She leads a life of base servitude and fear. A veteran missionary said: "I believe there is hardly one kraal where there is not found a woman who endeavors to poison her fellow woman, in order to become the only wife of her husband, or to poison him, in order to connect herself with another; or a husband who does not the same, in order to get rid of one or more of his wives for the sake of reclaiming the cattle paid for them and so marry others."

This is the moral condition of God's creatures, bearing once his image, and capable of being raised by the power of gospel truth to civilization and refinement; capable also of becoming "heirs of God, and joint-heirs with Christ, of the inheritance incorruptible, undefiled, and that fadeth not away." Shall we deny the light of life to these benighted souls?

Let us look at their temporal condition. Here we see a native woman grinding, not "at the mill," but on a stone, according to their custom. She is grinding "Indian corn," it having been softened a little by boiling. She holds in her hand a smaller stone, by which she crushes the grain. Beside the stone is a cup made of clay, and a wooden spoon. On the other side of the stone is a calabash for milk. When the milk is very sour, it is considered fit for food, and is esteemed a luxury. The dress of the woman is an ox-skin, softened by rubbing, and tied just above the hips. A dress of this kind lasts from one to two years, and is never washed. The child is also fastened to the back by a skin. The arm ornaments are strips of skin with the hair left on. The head-dress is a wreath made of the skin and hair of the goat. The hair of the woman is filled with red clay, and rolled in strings, which hang over the eyes. Combing, of course, is an impossibility; neither is the head ever washed. Another style common with some tribes, and which seems preferable as to cleanliness, is to leave a tuft of hair upon the crown, while the rest is shaven close.

Another employment of the native woman is digging in the field with a hoe of immense weight, while the child is borne upon the back. She digs, plants, weeds, and watches the garden. She does the harvesting, and carries the grain home upon her head. She brings wood from the bush, and water from the river. She cooks the food; and when it is ready, the man eats and is filled. If any remains, the women eat, and then the children, and lastly the dogs; but, if there is but little, the man may finish all, while wife, children, and dogs go hungry, for times of famine are not infrequent.—*Female Missionary Intelligencer.*

PAUL GERHARDT'S HYMN AND WHEN IT WAS WRITTEN.

THIS noble Christian poet lived during the terrors of the the Thirty Years' War. His religious sentiments not coinciding with those of the king, he was ordered to resign his office of preacher at the Nicolai Church at Berlin, and to leave the country. Utterly destitute, not knowing where to lay his head, or how to provide for his helpless family, Gerhardts left the home where he had spent many happy years.

But no affliction, however terrible, could shake his confidence in divine wisdom and mercy. After some consideration, he determined on directing his steps toward his native land, Saxony, where he hoped to find friends. The journey, performed on foot, was long and weary. Gerhardts bore up manfully; his heart failed him only when he looked on his wife and little ones. When night arrived, the travellers sought repose in a little village inn by the road-side, when Gerhardts's wife, unable to restrain her anguish, gave way to a burst of natural emotion. Her husband, concealing his anxious cares, reminded her of that beautiful verse of Scripture, "Trust in the Lord; in all thy ways acknowledge Him, and He shall direct thy paths." The words, uttered to comfort her, impressed his own mind so deeply, that seating himself in a little arbor in the garden, he composed the hymn which has rendered his name celebrated:

"Give to the winds thy fears,
 Hope, and be undismayed;
 God hears thy sighs and counts thy tears,
 God shall lift up thy head.

"Through waves, and clouds, and storms,
 He gently clears thy way;
 Wait thou His time, so shall this night
 Soon end in joyous day.

"Still heavy is thy heart?
 Still sink thy spirits down?
 Cast off the weight, let fear depart,
 And every care be gone.

"What though thou rulest not,
 Yet heaven, and earth, and hell
 Proclaim God sitteth on the throne,
 And ruleth all things well.

"Leave to His sovereign sway
 To choose and to command;
 So shalt thou, wond'ring, own His way,
 How wise, how strong His hand!"

Evening had now deepened, and the pastor and his wife were about to retire to rest, when two gentlemen entered the little parlor in which they were seated. They began to converse with the poet; and soon told him that they were on the way to Berlin, to seek the deposed clergyman Paul Gerhardt, by order of their lord, Duke Christian of Meresburg. At these words, Madame Gerhardt turned pale, dreading some further calamity. But her husband, calm in his trust in an overruling Providence, at once declared that he was the individual they were in search of, and inquired their errand. Great was the astonishment and delight of both wife and husband when one of the strangers presented Gerhardt with an autograph letter from the Duke himself, informing him that he had settled a considerable pension on him, to atone for the injustice of which he had been the victim. Then the pious and gifted preacher turned toward his wife, and gave her the hymn he had composed during his brief absence, with the words: "See, how God provides! Did not I bid you confide in Him, and all would be well?"

Some years after, Gerhardt was appointed archdeacon at Lübben, in which office he continued to his death.—*Evenings with the Sacred Poets.*

ITEMS.

One of the largest planters of the South is Colonel G. B. Lockett of Georgia. He has planted this year 3000 acres of cotton and 2000 acres of corn and small grains. At the lowest estimate, his cotton crop will sell for \$180,000. Colonel Lockett employs 300 hands, all black, and has no trouble with his help. Throwing out the value of the increase of slaves, he thinks that cotton can be raised more cheaply than before the war.

Upward of 14,000 Heathen Chinese are hunting for gold in Australia.

A number of the citizens of Belleville, N. J., recently started a Sunday-school for the benefit of the Chinese of that place. The average attendance is now about fifty.

Alabama is not a laggard in her educational system or progress; in fact, she is far ahead of any other Southern State.

The new English Catholic mission to the Southern blacks will have its headquarters at Baltimore, the Archbishop of that diocese having agreed to give "sixty acres of good land," with "an ample house, old and somewhat out of repair, formerly used as an academy." Maryland has been chosen as the point of departure, there being in that State "sixteen thousand Catholic negroes," together with half as many again "who are not yet Catholics, but well disposed."—*Intelligencer.*

Suicides and murders traceable to intemperance are so numerous in Paris that one of the dailies has in each days issue a Drunkards Column.

An evidence that drunkenness is increasing in France comes out in the fact that the Academy of Medicine has appointed a special commission to prepare a paper for general circulation warning the people of the dangers of the use of alcoholic drinks.

IGNORANCE A DEAR SCHOOLMASTER.—The report of the Commissioner of Education reveals the startling fact that eighty per cent. of the criminals in New England have little or no education; that from eighty to ninety per cent. never learned any mechanical trade; that about seventy-five per cent. were foreigners or the children of foreigners; that from eighty to ninety per cent. were intemperate; and that ninety-five per cent. of the juvenile offenders came from idle, ignorant, vicious and drunken homes.—*Am. Messenger.*

THE WANT SUPPLIED.—It speaks volumes for the prompt and practical sympathy of the country for the sufferers by the great northwestern fires, that a month after the calamity Gov. Fairchild of Wisconsin was able to issue a proclamation, announcing "to the people of the United States" that no further contributions were needed to be sent there, as their "generosity had comfortably clothed the needy for the winter."—*ib.*

George MacDonald says: "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

POETRY.

THE GOLDEN SIDE.

There is many a rest in the road of life,
 If we only would stop to take it;
 And many a tone from the better land,
 If the querulous heart would make it.
 To the sunny soul, that is full of hope,
 And whose beautiful trust ne'er faileth,
 The grass is green and the flowers are bright,
 Though the wintry storm prevaileth.

Better to hope though the clouds hang low,
 And to keep the eyes still lifted,
 For the sweet blue sky will soon peep through,
 When the ominous clouds are rifted.
 There was never a night without a day,
 Or an evening without a morning;
 And the darkest hour, as the proverb goes,
 Is the hour before the dawning.

There is many a gem in the path of life,
 Which we pass in our idle pleasure.
 That is richer far than the jeweled crown,
 Or the miser's horded treasure:
 It may be the love of a little child,
 Or a mother's prayers to heaven,
 Or only a beggar's grateful thanks
 For a cup of water given.

Better to weave in the web of life
 A bright and golden filling,
 And to do God's will with a ready heart,
 And hands that are swift and willing,
 Than to snap the delicate, minute threads
 Of our curious lives asunder,
 And then blame Heaven for the tangled ends,
 And sit and grieve and wonder.

M. A. Kidder.

CHILDREN'S DEPARTMENT.

—:O:—

"WHO WILL CARRY ME OVER?"

A FEW years ago, in one of our New England villages, a little boy lay on his death-bed. Starting suddenly up, he exclaimed, "O mother, mother, I see such a beautiful country, and so many little children beckoning me to them; but there are high mountains between us, too high for me to climb. Who will carry me over?"

After thus expressing himself, he leaned back upon his pillow, and for awhile seemed to be in deep thought; when once more arousing and stretching out his little hands, he cried, as loud as his feeble voice would permit, "Mother, mother, the Strong Man's come to carry me over the mountain," then fell peacefully asleep. The Strong Man had indeed come to carry the little one over.

My friend, have you the Strong Man—the man Christ Jesus—to carry you over the mountains which lie between here

and heaven? If you try to scale them alone, you will perish on the way.

WHY JOHNNY LIKED THE MINISTER.

"Oh! wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said his teacher.

"Oh! I don't know. It wasn't the sermons altogether that I mean."

"What then?"

"Why he prayed for Sunday-schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you not like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in the sermon either. Then of course I don't listen as well as I should if I thought there was something for me."

THE CHILD'S OFFERING.

I once heard of a dear little girl who sat one Sunday morning learning a hymn a part of which was this—

"A flower when offered in the bud,
 Is no vain sacrifice."

She said these two lines over and over to herself as if pondering upon their meaning, and then closing her book, she went into the garden and built a little altar of moss, and laid a beautiful rose bud upon it.

Then she knelt, and folding her little hands, she prayed her Father in heaven to accept her sacrifice.

After her return from church she went

to see her little alter, and, lo! the moisture of the moss and the warmth of the sun had caused the bud to expand to a lovely rose.

Then the little girl clasped her hands for joy, she thought that God had caused the bud to burst forth into blossom as a sign that her little offering was accepted.

And must not this simple act of love and faith have been well pleasing in his sight? He notices our every action, however slight, and reads our every thought. No act, however simple, by which the smallest child tries to show his love to the dear heavenly Father, is passed by unnoticed.

Dear little ones, offer up to Him in the morning of your lives your own hearts, with all their dewy freshness and sweetness, and they will be no vain sacrifice.

OBITUARY.

One of our most devoted teachers, Miss Martha Johnson, is no more on earth. She died at Beaufort, S. C. Dec. 24, 1871, of bilious fever. Seven years ago, when the Association made an earnest appeal for teachers, she heard the call and left her friends and her New England home, and gave her life for the sheep.

Her associate writes of her. "This was her seventh year of self-denying labor here, and I can but rejoice that she is permitted to rest from it, even though my own loss is so great."

She was born and educated at Peacham, Vt., where she connected herself with the Congregational church in 1842. Her pastor writes of her. "She leaves a good name and precious memories, and many tears fell at the thought of her lonely departure."

May "He who sends forth laborers into His harvest," in answer to prayer, raise up many to fill her place who shall be like minded, until His kingdom come and His will be done in earth as it is in Heaven.

RECEIPTS

FOR DECEMBER, 1871.

MAINE, \$278.73.

Bangor. Hammond st. Cong. Ch. \$61.47., and Sab. Sch. \$30.	91 47
Blanchard. Cong. Ch.	10 00
Blue Hill. Miss M. E. Johnson.	5 00
Brewer. First Cong. Ch. \$11.76, and Sab. Sch. \$9., Dea. John Holyoke \$20., (\$30. of which to const. Mrs. LUTHER TIBBETTS, L. M.).	40 76
Castine. Mr. and Mrs. Adams for <i>Atlanta U.</i> , \$25., "A Friend" \$2.	27 00
Dennysville. Cong. Ch. \$24., Peter E. Vose b. of C.	24 00
Lewiston. Rev. D. D. T.	50
Monson. Mrs. Isaac Tyler and others for <i>Alleluance, S. C.</i>	4 00
New Sharon. S. W.	1 00
North Dixmont. O. C. Howe and others.	2 00
North Yarmouth. Mrs. Lucy Shaw.	15 00
Norridgewok. Cong. Ch.	5 00
Portland. 4th. Cong. Ch. \$10., Rev. Prof. E. P. Thwing \$5.	15 00
Robbinston. Rev. G. J.	1 00
Rockland. Cong. Ch.	20 00
Searsport. J. Y. B.	1 00
Skowhegan. Mary D. Paul.	2 50
Sweden. Cong. Ch.	13 50
Waterville. B. of C.	

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Dover. First Cong. Ch.	75 19
Epping. Cong. Ch.	15 00
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Jaffrey. Cong. Ch.	7 10
Keene. Mrs. Samuel Towne.	5 00
Lempster. First Cong. Ch.	10 25
Manchester. Franklin Cong. Ch.	157 51
Mason. Miss E. Whittaker.	2 00
Rochester. Cong. Ch. \$33.05, F. McD. \$1.	31 05
Stoddard. L. Abbott.	2 00
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Leicester. B. M.	50
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STRONG and HARRY PERKINS, L. M.'s...	62 50	New Hamburg. S. H. S.	25
Watertown. Mrs. Eli Curtiss and others		New Hartford. Rev. Samuel Wells (\$25 of	
\$3., and b. of Books and Christmas pres-		<i>which for Atlanta, to furnish a room) and</i>	
<i>ents for Macon, Ga.</i>	5 00	to const. JAMES WELLS, L. M.	30 00
West Meriden. "A Friend"		New Haven. Cong. Ch.	41 00
West Winsted. Second Cong. Ch. "A		New York. Isaac E. Smith \$50., Mrs. J. L.	
<i>Friend</i> \$150. <i>for a Teacher</i> , Second		Tappen \$20., Church of the Puritans \$15.,	
Cong. Ch. M. C. Coll. \$23.15.....	173 15	Mrs. Amelia Daniels \$5., Mrs. Rev. G.	
Weston. Rev. Z. B. Burr to const. Miss		Hollis \$5.....	95 00
AGNES C. ADAMS, L. M.	80 00	Niagara City. First Cong. Ch.	27 74
Westport. Saugatuck Cong. Ch. to const.		North Bergen. Rev. S. Carver to const.	
CAPT. CHARLES WAKEMAN, REV. A. J.		DEA LYMAN CARVER, L. M.	30 00
HETRICK, DEA. ELNATHAN WHEELER,		North Winfield. Miss E. Jane Alexander	
and EDWARD HYDE, L. M.'s.....	118 10	<i>for Straight U.</i>	20 00
Wethersfield. "Friends" bal. to const.		Ogden Center. Church, b. of C. <i>for Mont-</i>	
CHAUNCEY HARRIS, L. M.	17 00	<i>gomery, Ala.</i>	
Windham. J. Smith \$150., and b. of C.	1 50	Onondaga Castle. Joseph C. Griggs.....	15 00
Winthrop. Mrs. A. L. J.	50	Orient. Miss H. M. W.	1 00
Woodbury. First Cong. Ch. \$42., Julia		Oriskany. Rev. S. F. P.	50
Benedict <i>for Fisk U.</i> \$2.	44 00	Otisico Valley. Mrs. Olive S. Frisbie.....	100 00
Wolcott. Jarvis R. Bronson \$5., B. of C.		Ovid. Presb. Ch. \$31., D. W. Kinney \$5.,	
by Mrs. H. M. Fiske, Mrs. S. B. P. \$1 <i>for</i>		C. J. \$1., to const. Rev. H. W. TOR-	
<i>Freight</i>	6 00	RENCE, L. M.	37 00
—, "A Friend"	10 00	Patchogue. Mrs. E. A. O.....	1 00
		Parnia. E. Clark \$5., Aaron Arnold \$2., B.	
		McC. 25c.....	7 25
		Penn Yann. Chas. E. Sheppard \$125., La-	
		dies b. of C. val. \$120., C. A. Hamlin \$10.	
		<i>for Beaufort, N. C.</i>	135 00
		Perry Centre. Ladies' Benev. Soc. \$12.35.,	
		Mrs. M. R. \$1., S. R. B. and others \$1...	14 35
		Peterboro'. Hon. Gerrit Smith <i>for Hath-</i>	
		<i>away Home</i>	20 00

NEW YORK, \$2,333 32.

Pittsford. Mrs L. Bushnell.....	8 00
Rochester. Christopher Hurlbut \$2., Rev. W. C. G. \$1.....	3 00
Rome. S. W. Mudge.....	10 00
Sackett's Harbor. Mrs. ANAR H. BARNES to const. herself L. M.....	30 00
Sag Harbor. Charles N. Brown to const. WILLIAM H. SEELY, L. M.....	30 00
Spencerport. Mrs. P. T. \$1., S. B. P. 50c.....	1 50
Springville. B. A. Lowe \$15., Mrs. Sarah D. Pierce \$10., Mrs. Wm. Nash \$5.....	30 00
Syracuse. J. C. Hitchcock.....	5 00
Taylor. N. W.....	1 00
Turin. Mrs. Susan McClellan \$10., Orrin Woolworth \$5.....	15 00
Union. Mrs. C. T. Loomis and Mrs. C. Tyrrell \$5. ea., D. R. Chandler \$3.....	13 00
Union Falls. Mrs. Fanny D. Duncan and Francis E. Duncan \$10. ea.....	20 00
Union Valley. Wm. C. Angel.....	5 00
Utica. Mrs. S. L. Kimball to const. WALTER S. KIMBALL, L. M.....	30 00
West Camden. Mrs. S. L. Smith.....	7 00

NEW JERSEY, \$123.30.

Jersey City. First Cong. Sab. Sch. Miss. Ass'n. for a Teacher.....	87 50
Newark. Rev. W. B. Brown for Atlanta U. \$10.80., Thomas Lafon, M.D. \$5.....	15 80
New Brunswick. Mrs. Dr. S. L. Chester Plainfield. Mrs. Wm. P. Williamson for Chinese Women in Cal.....	5 00
Raritan. Mrs. M. T. Veghte.....	10 00

PENNSYLVANIA, \$6,296.67.

Ebensburg. Isaac Evans.....	5 00
Harbor Creek. Lyman Kingsbury.....	2 00
Jeansville. Welch Cong. Ch.....	5 00
Norristown. Mrs. Mary W. Cooke.....	10 00
North East. Miss C. A. T.....	1 00
Philadelphia. Plymouth Sab. Sch.....	9 02
Springhill. S. Lyon.....	1 25
Tallacavey. Mrs. A. D. Gilleland.....	2 00
Washington. ESTATE of Samuel McFarland \$6,155.90. by A. M. Evans, Ex., Mrs. Mary McFarland \$100.....	6,255 90
West Alexander. Kenneth McCoy.....	5 00
West Chester. S. E.....	50

MARYLAND.

Baltimore. W. K. Carson.....	5 00
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DISTRICT OF COLUMBIA.

Washington. Cong. Ch.....	25 00
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KENTUCKY, \$196.

Ashland. W. E. Kilgore.....	30 00
Lexington. Howard Sch.....	76 00
Louisville. Ely Normal School.....	90 00

TENNESSEE, \$1,772 35.

Athens. D. M. W.....	1 00
Memphis. Le Moyne Inst.....	802 80
Nashville. Fisk University \$1,466.55., "A Friend" \$2.....	1,468 55

NORTH CAROLINA, \$255.81.

Beaufort. Washburne School and other Sources.....	60 40
Chapel Hill. Rev. F. P. B.....	1 00
Charlotte. Miss C. A. L.....	1 00
Raleigh. Washington School.....	31 28
Wilmington. Public School Fund \$137.99., Williston Sch. \$14.14.....	152 13

SOUTH CAROLINA.

Beaufort. —.....	40 00
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GEORGIA, \$2,117.52.

Atlanta. Atlanta U. \$923.05., Storr's Sch. \$129.55., Other Sources \$10.....	1,062 61
Macon. Lewis High Sch.....	129 85

Savannah. Beach Institute \$924.57, J. W. B. 50.....	925 07
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ALABAMA, \$956.75.

Columbiana. Walter Crafts for Atlanta U.....	22 00
Montgomery. Public School Fund.....	143 20
Talladega. Talladega College \$265.15., Union Ch. \$24 85.....	290 00
Selma. Public School Fund \$495., Sab. Sch. \$5., Cong. Sab. Sch. \$1 55.....	501 55

FLORIDA.

Jacksonville. Freedmen.....	20 00
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LOUISIANA.

New Orleans. Straight University \$380.50., Seymour Straight for S. U. \$25.....	405 50
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MISSISSIPPI.

Natchez. Mrs. L. A. G.....	50
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MISSOURI, \$6.50.

New Madrid. Freedmen.....	1 00
North Springfield. Mrs. C. E. Harwood.....	5 00
Saint Louis. Rev. J. McC.....	50

TEXAS.

Galveston. Freedmen for Schools.....	31 00
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OHIO, \$759.81.

Adam's Mills. Mrs. M. A. Smith.....	2 00
Akron. Cong. Ch.....	54 44
Andover. Cong. Ch.....	5 60
Ashtabula. James Dick \$3., C. G. S. \$1.....	4 00
Austintown. L. B. Austin \$100., Cong. Ch. bal. to const. Prof. Jacob Tuckerman, A. M., a Life Member.....	117 50
Belpre. Cong. Ch.....	33 55
Birmingham. John Denman.....	200 00
Braceville. Geo. Stowe \$10., O. C. S. 25c.....	10 25
Brighton. Mrs. L. A. Strong.....	5 00
Canfield. Aid Soc. pkg. of C. val. \$11.50., W. Coffee pkg. papers for Talladega, Ala. Cincinnati. Wm. Shaffer \$25., Enos Sewell, Charles Brown and Charles Davis \$10. ea., Mary E. White \$5., Sundries by L. C. \$25.....	85 00
Dover. Cong. Ch. \$12.22., David Ingersoll \$10.....	22 22
East Cleveland. Mrs. Elizabeth Bridgman to const. J. L. BRIDGMAN, L. M.....	30 00
Elyria. Samuel Brooks.....	10 00
Fort Recovery. J. F.....	1 00
Freedom. Mrs. L. Burrows.....	1 50
Geneva. W. C. Pancost.....	2 60
Granville. E. G.....	1 00
Huntsburgh. James Strong and Capt. A. E. Millard \$5. ea., Quartus Phelps \$3., Mrs. R. S. P. and Miss V. R. P. \$1. ea.....	15 00
Hudson. Miss L. Rogers.....	2 00
Loydsville. Wm Lee.....	5 00
Madison. Cong. Ch. \$16., Mrs Henry A. Rowe \$10., Others \$5., to const. Mrs. HENRY A. ROWE, L. M.....	31 00
Marysville. N. C. A.....	50
Maumee City. Mrs. John North.....	2 00
Mecca. D. B.....	50
Newark. "A Friend." by Mrs. J. C. Wheaton.....	10 00
Newburgh. Mrs. S. H. E.....	1 00
North Benton. John Hartzell.....	5 00
Oberlin. Unity Ch (\$7 of which bal. to const. Miss MARY MCLELLAND, L. M.) \$10 15., Mrs L. J. Maltby \$5., Rev. C. S. M. 50c.....	15 65
Rockport. First Cong. Ch \$7.25., Mrs. M. K. 50c.....	7 75
Rootstown. Rev S. Cole for <i>Tougaloo</i>	5 00
Salem. Rev. Asa W. Allen and David A. Allen \$10. ea., Mr. L. Smith \$5., J. H. \$1., Others, \$4., to const. REV. HENRY B. FRY, L. M.....	30 00
Springfield. Mrs. S. S.....	50
Tallmadge. Cong. Sab. Sch. for Selma, Ala. \$30.35., Ladies Aid Soc. 2 b. of C. val. \$97.....	

50. for Talladega, Ala., also pkg. for Selma Home val. \$8 25, D. Wright 174 S. S. papers, Rev. H. Foot "Christian Union" for one year.....	37 35
Townsend Station, A. D.....	50
Wadsworth, Cong. Ch. for <i>Fisk U.</i>	10 00
Warrensville, Mrs. M. Walkden.....	2 00
Wauseon, Miss E. L. O.....	50
Welshfield, S. P.....	50

INDIANA, \$5 25.

Putnamville, R. H.....	25
Wolcottville, Jonathan Law for <i>Church Building Fund</i>	5 00

ILLINOIS, \$1,917.77.

Barry, ESTATE of Reuben Shipman.....	137 57
Bethel, Presb. Ch.....	40 00
Blue Island, Rev. S. F. D.....	50
Bushnell, Rev. G. H. S.....	2 00
Chesterfield, Cong. Ch. (ad'l.).....	21 10
Chicago, South Cong. Ch. (ad'l.) \$7, Mrs. Jane B. Ellis \$4.....	11 00
Deer Park, U. L. E.....	1 00
Elgin, Cong. Sab. Sch.....	50 00
Farmington, L. Birge and J. W. Newell \$15, ea., for <i>Tougaloo Inst.</i>	30 00
Galesburg, First Church of Christ.....	79 07
Geneseo, C. Philbrook.....	5 00
Granville, Cong. Ch. ad'l.....	33 22
Hamlet, L. C.....	1 00
Hamilton, Mrs. L. K. Safford.....	2 00
La Harpe, Union Meeting, Thanksgiving Coll.....	5 75
Lake Forest, W. A. Nichols.....	20 00
Lisbon, Cong. Ch.....	25 00
Lawn Ridge, R. W. Gilliam.....	5 00
Malden, Cong. Ch.....	68 50
Metamora, Parker Morse.....	5 00
Moline, Cong. Sab. Sch.....	11 00
Newark, Mrs. L. Farnham \$5, and b. of C. for <i>Tougaloo</i>	5 00
Payson, Cong. Ch. (in part).....	63 23
Rockford, Lewis S. Swezey \$714.30., Second Cong. Ch. \$369 63.....	1,083 93
Shirland, Mrs. I. G. Lyon.....	2 00
Tamaroa, H. P. & T. C. G.....	1 00
Washington Heights, Rev. L. Foster for <i>Straight U.</i>	200 00
Wheaton, First Church of Christ.....	9 00

MICHIGAN, \$233.20.

Almont, Cong. Ch. (ad'l.).....	2 50
Benton Harbor, Cong. Ch. (ad'l.).....	6 50
Benzonia.....	1 00
Casco, Henry Topping.....	5 00
Detroit, Second Cong. Ch. \$43., B. of C. for <i>Hathaway Home</i>	43 00
Galesburgh, P. C. Whitford to const. himself L. M.....	30 00
Grass Lake, Z. Boynton.....	5 00
Hamlin.....	4 00
Kalamazoo, Salmon Hunt.....	20 00
Lansing, Rev. T. C. Abbott.....	2 00
Memphis, Cong. Ch. \$12., C. L. Dudley \$5.....	17 00
Milford, E. G.....	60
Muskegon, Cong. Ch.....	16 90
Northport, Rev. E. E. Kirkland.....	5 00
Port Huron, Cong. Ch.....	62 85
Vermontville, Cong. Ch. (ad'l.).....	11 85
Warren, Rev. J. L. Beebe.....	5 00

WISCONSIN, \$208.20.

Brandon, A. H.....	1 00
Bristol, Cong. Ch.....	17 60
Chippewa Falls, Mrs. S. N. L.....	50
Green Bay, Presb. Ch.....	51 00
Kenosha, First Cong. Ch. \$20.46., Mrs. J. K. Bourne \$5.....	25 46
Lodi, Mrs. H. T. S.....	1 00
Milton, Cong. Ch and Sab. Sch.....	5 00
Plymouth, Cong. Ch.....	9 00

Racine, First Presb. Ch. bal. to const. L. BRADLEY, JOHN HAMILTON, and BYRON B. NORTHROP, L. M.'s.....	53 39
Sparta, HIRAM E. KELLY \$30. to const. himself L. M., Mrs. M. C. Kelley \$5.....	35 00
Springvale, 4 individuals \$1. ea.....	4 00
Sun Prairie, Mrs. H. R. T.....	25

IOWA, \$43.52.

Chickasaw, Joseph C. Jacobs.....	5 00
Des Moines, Rev. M. N. Miles.....	5 00
Dutch Creek, P. F. Noble.....	2 00
Fayette, Mrs. W. S. Potwin.....	9 90
Inland, P. B. Clark.....	5 00
Mitchell, Mrs. A. H. Newell.....	3 00
Monroe, Cong. Ch.....	2 51
Rutland, Downer K. Blood, 7 lbs. Butter, Val. \$2.10.....	50
Waterloo, Mrs. W. W. T.....	50
Wittensberg, Cong. Sab. Sch. \$15 62, and b. of Bedding val. \$28. for Hathaway Home, N. O.....	15 62

MINNESOTA, \$326.02.

Austin, Cong. Ch. (ad'l.).....	35
Chippewa Agency, By Rev. E. P. Smith.....	40 00
Faribault, Union Meeting, First and Plymouth Cong. Ch's.....	66 88
Hastings, D. B. Truax.....	5 00
Lake City, Union Meeting \$30., Reuben Cole \$40., and Mrs. Harriet Cole \$20., to const. Mrs. JERUSHA MINER and Mrs. SARAH HELEN GOODELL, L. M.'s.....	90 00
Leech Lake, Rev. S. G. Wright.....	1 50
Northland, Cong. Ch. (ad'l.).....	4 00
Owatonna, Cong. Ch.....	20 00
Plainview, Cong. Ch. \$14 25., Cong. Sab. Sch. \$3.....	17 25
Rochester, Union Meeting.....	23 29
Saint Paul, H. of Hope S. S. Miss. Soc. for <i>Freedmen's S. S.</i>	25 00
Smithville, Cong. Ch.....	2 75
Zumbrota, Cong. Ch.....	30 00

NEBRASKA.

Nebraska City, Miss Lucy N. Bowen.....	5 00
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KANSAS.

Leavenworth, John E. Gould.....	2 00
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CALIFORNIA, \$181.98.

Columbia, Mrs. A. M. Dealey \$2., Other Friends \$5.70.....	7 70
Oakland, First Cong. Ch. (ad'l.) for <i>Chippewa M.</i> \$4 28, Miss N. M. B. \$1.....	5 28
Sacramento, E. B. Crocker.....	50 00
San Francisco, Rev. J. Rowell \$119., and board furnished Teachers.....	119 00

OREGON.

Portland, W. W.....	50
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DOMINION OF CANADA, \$99 40.

Caledonia, Rev. A. C. Buck.....	5 00
Montreal, (Zion Church) John D. Dougall \$10., W. R. Ross, Wm. Ireland, Henry Lyman and Charles Alexander \$5. ea., Rev. Dr. Wilkes \$4., Robert Dunn and I. C. Barton \$3. ea., James Williamson and G. Cheney \$2.50 ea., R. C. Jamieson, Thomas Robertson, and John Dougall \$2. ea., 3 individuals \$1 ea., Cash \$4 50.....	58 50
Toronto, John Thom.....	21 90
Yorkville, Andrew Hamilton.....	14 00

Total..... \$29,962.61

Wm. E. WHITING,
Asst. Treas.

American Missionary

(SUPPLEMENT.)

JUBILEE SINGERS.

NOTICES FROM THE PRESS.

Our readers will be glad to know the appreciation in which these singers are held by competent judges. We give below brief items copied from the extended notices of the press.

(From the Newark Courier.)

MUSIC EXTRAORDINARY.—The concert was a medley of popular songs and the sacred melodies of the plantation, the latter being the main feature, while the others were interspersed with an evident intent to show their proficiency in music. Some operatic selections were really well rendered, and one solo by little Minnie Tate was superbly rendered. Space will not permit allusion to every song, but the religious melodies must not go unnoticed. The music and words were strange and weird. The sensation produced was one of joy and sadness combined; it was a study to watch the audience—some were laughing, some crying—all seemed hysterical. The melody was absolutely perfect, the time absolutely correct. They were sung generally without accompaniment of any kind. They would swing from natural to minor keys and back, with strange swayings, like boughs in the wind. Fugues abounded—such fugues! but never a discord—now fast, now slow; now soft, now loud.

They sang as if they couldn't help it. Pharaoh and the Chariot, and the Trumpet, and Daniel, and the Hebrew Children, and The Lord, were largely dwelt upon, calling the hearer's attention to the fact that not in all history, profane or sacred, has an event been recorded of greater grandeur than that which will blaze forever in the crown of America as its brightest jewel—the emancipation of her slaves.

The following were sung by the whole band:

"Gwine to write to Massa Jesus,
To send some valiant soldier
To turn back Pharaoh's army.
Hallelu."

And another:

"Go down Moses—way down to Egypt land.
Tell ole Pharaoh to let my people go."

And another—sung by Miss Jackson:

"You may bury me in the East,
You may bury me in the West,
But I'll hear the trumpet sound
In that morning."

"Good old Christians in that day,
They'll take wings and fly away
For to hear the trumpet sound
In that morning."

When Jennie Jackson was a little child she heard this song sung by a very old slave, and remembering it Mr. White adopted it as one of his choice selections.

Perhaps, however, the most effective song of the concert was the one called, "Didn't my Lord deliver Daniel," of which we can only give one verse, as follows:

"He delivered Daniel
From the lions den,
Jonah from the belly of the whale;
The Hebrew children
From the fiery furnace.
And why not every one?

Didn't my Lord
Deliver Daniel
From the lion's den,
Jonah from the belly of the whale.
&c., &c., &c."

The authorship of these songs is lost in the dark past of this strange race. They come to us now as traditions of their weary bondage. These men, women and children are their proper interpreters. They surpass the hard-hearted mercenary imitators of their race, who, besmooched with burnt cork, have sung their songs for gain, during all these years, while the great struggle has been going on, as far as Nature can surpass Art. They are better singers—and doubtless more intelligent and better educated people—without doubt a hundred fold more moral and respectable. God speed them on their mission.

From the Brooklyn Times.

CONCERT AT THE NEW ENGLAND CHURCH.

The young party of colored vocalists from Tennessee gave one of their characteristic concerts last evening at the New England Church in South Ninth street. The weather was boisterous and inclement, a sharp cold rain beating on the faces of the few pedestrians on the streets, which latter were as muddy and uncomfortable as possible, but we were agreeably surprised on reaching the church to find it well filled with an audience largely composed of ladies. The singers were eight in number, four being ladies and the remainder young men, of every variety of color, from the deep ebony of Miss Jennie Jackson to the Caucasian

fairness of Miss Minnie Tate. The singing was of a very high order, and the appreciation of the audience was shown by the hearty plaudits which greeted each appearance of the minstrels. The programme was agreeably varied, consisting mainly of camp meeting melodies, interspersed with songs and glees of a more artistic class. Of these were the chorus from *Ernani*, "Hail us ye free," which was sung with a clearness and precision, that drew forth a merited encore.

The feature of the evening, however, was the rendering of a number of camp meeting melodies such as are in common use among the colored people of the South. We can testify that there is an infection in the devotion of these swarthy enthusiasts that is rarely felt amid the artistic coldness of our fashionable churches, and and the wild, pathetic strains of "Getting ready to die," "Bury me in the East," "Nobody knows the trouble I see," and other melodies, as sung last evening, recalled to our minds moods of high exaltation rarely experienced before or since, when a rude log cabin in the negro "quarters" became a very portico of Paradise, and its congregation of shouting field hands seemed priests and acolytes of the divine temple.

The camp meeting melodies like all the other pieces on the programme were very well received, encores being the rule. "Swing low, sweet chariot," "Didn't my Lord deliver Daniel," and "Turn back Pharaoh's army," were received with special favor. We may give a few verses of this as a specimen of the class, premising, however, that the real charm lies in the wild tune to which it is sung.

Gwine to write Massa Jesus
To send some valiant soldier
To turn back Pharaoh's army, Hallelujah.
To turn back Pharaoh's army, Hallelu.

When Moses smote the water,
The children all passed over.
Turn back Pharaoh's army, Hallelujah, &c.

When Pharaoh crossed the water.
The water came together
And drowned old Pharaoh's army, Hallelujah.

This last verse is sung with a vim and energy worthy of the delivered Israelites.

BOSTON.

By special invitation, the Jubilee Singers gave a concert in connection with the Second Annual Festival of the Methodists of Boston and vicinity, held in Music Hall, on the evening of January 17. The Boston Press of the 18th speaks in the following terms of their singing:

The Post.

THE METHODIST FESTIVAL.—The second annual Methodist Festival and Social Reunion

was held at Music Hall last evening. A large company was in attendance, the body of the house, both the gallery and even the stage, being occupied. The entertainment commenced promptly at 7½ o'clock with the chanting of the "Lord's Prayer" by the Jubilee Singers. This company of vocalists consists of nine colored students from Fisk University, Nashville, Tennessee. There are five female and four male voices. The concerts are given for the purpose of raising a sum of money for the benefit of the University. The programme last evening consisted chiefly of old revival songs, and received the cordial approbation of the audience. Miss Minnie Tate in "Flee as a Bird" showed that she was possessed of a sweet, clear voice, and sang the selection so acceptably that the audience insisted upon a second appearance. "I'll Hear the Trumpet Sound in that Morning," by Miss Jennie Jackson, was admirably rendered. The "Vocal Medley" of Messrs. Rutling, Holmes, Dickerson and Evans, took the assembly by surprise, and exhibited to good advantage the vocal powers of the quartette. One or two other songs were sung, and the musical portion of the entertainment—which lasted about an hour—concluded with "Home, Sweet Home," which was very feelingly and effectively given.

The Journal.

The programme was appropriately introduced by the chanting of the "Lord's Prayer," then came a number of those old familiar negro religious melodies, whose words are well known, such as "We'll Die in the Field," "I'll Hear the Trumpet Sound in that Morning," "Go Down, Moses," commencing—

"When Israel was in Egypt-land—
Let my people go—
Oppressed so hard they could not stand—
Let my people go.
Go down, Moses—way down in Egypt-land;
Tell ole Pharaoh to let my people go."

A plaintive, tender melody, sung with a sweetness which drew forth a rousing encore; "Steal, Steal Away to Jesus;" "Roll, Jordan, Roll;" "My Lord Says There's Room Enough," a touching religious melody after this fashion:

"O brothers, don't stay away,
For my Lord says there's room enough—
Room enough in Heaven for you;
My Lord says there's room enough—
Don't stay away."

A vocal medley by male voices; Song, "Flee as a Bird," by Minnie Tate; Duet and Chorus, "Songs of Summer," by Maggie Porter and Minnie Tate, and the regular programme closed with "Home, Sweet Home."

Although perhaps the singers have received sufficient culture to modify the complete abandon style of the old plantation, yet the natural, crystal clear melody of their voices retained sufficient of its original characteristics to charm the audience with its novelty, while the deep undercurrent of religious fervor was brought out so finely as to touch the tender chords of sympathy and pathos.

At the conclusion of the programme, the prolonged storm of applause could not be quieted until one more song was given.

The Traveller.

The singers of last evening were Miss Ella Sheppard, pianist and soprano; Miss Jennie Jackson and Miss Maggie Porter, soprano; Miss Minnie Tate and Miss Eliza Walker, contralto; Mr. Thomas Rutling and Mr. Benj. M. Holmes, tenor; Mr. I. P. Dickerson and Mr. Greene Evans, bass.

The first named showed herself quite proficient as an accompanist, and the whole party possessed those sweet mellow voices so peculiar to the negro race. They were introduced by the Rev. Dr. Hare, of the Tremont street Church, who stated that the songs which would be given had been learned by the singers while in bondage, and that their power had been incidentally developed with their other training.

Their singing delighted the great audience, and secured for them several hearty encores. Their chanting of the Lord's Prayer and their rendering of "Home, Sweet Home," were extremely sweet and musical, and a solo by little Minnie Tate developed an alto voice of great depth and power.

But it was in the old-fashioned and peculiar hymns of the plantation slaves that the most striking development of their voices and powers was made. No one who has ever heard the negroes of the South in their religious songs can have any idea of the quaint, weird melody, the half sad, half jubilant intonation, and the peculiar effect of the minor chords in which most of them were sung. These songs included such old favorites of the negro race as "We'll Die in the Field," "I'll

Hear the Trumpet Sound in that Morning," "Go Down, Moses," "Turn Back Pharaoh's Army," "Steal, Steal Away to Jesus," "Roll, Jordan, Roll," "My Lord Says There's Room Enough."

Rev. Henry Ward Beecher, in his last lecture, said, as reported in the Boston papers:

"Let me add my very hearty wish that you may favor yourselves with hearing these Jubilee Singers. Although they are respectable in rendering classical and other music, their special interest for you probably will be that every one of them, I think, has been a slave. Many of them have been sold over and over again. They are members of the Nashville Fisk University, and are seeking an education as teachers. They are endowed with excellent musical ability, and they will give you an opportunity of hearing the peculiar slave songs, the spirituals and the praise songs, the plantation hymns, which are now dying out, and which, I presume, you will never be able to hear again as well as they will render them. And I am sure that every person of sensibility will, if he shall hear them, be glad of having had such an opportunity. They are not singing for their own estate, but they are endeavoring to raise funds to build an additional building for the accommodation of their kind in this Nashville Fisk University."

In the lecture-room talk of Mr. Beecher, Friday evening, he thus referred to the Jubilee Singers who were present:

There are some strangers with us tonight whom I am interested to introduce to you. They were born on the plantation and under the yoke. Some of them have been sold many times over, but within the last ten years have become free, as God meant they should be. They are seeking to educate themselves, to become teachers and laborers for their own race. They come from the Fisk University, in Nashville, Tennessee. These ten—six young women and four young men—have been selected to form a singing band, to go from town to town, and from city to city, to raise funds to sustain

themselves and others at the University, and to enlarge its buildings.

We hear a good deal of fine singing in the city, but there are some things we cannot have. You can now hear the songs that have been sung by generations of benighted souls, on the plantation, by day and by night—songs that have enabled the captive to endure his chains, the mother to hope against hope and keep her soul up when all looked black and dark; when she had parted from all she loved, and the iron had entered into her soul. They will also sing music of other kinds Brother Whipple, of the American Missionary Society, has commended these young people to me highly. I will now ask them to come upon the platform and sing for us a little, and I hope you may be stimulated in your sympathies and gladly help them raise funds to prosecute their studies.

The singing band then took their places, and sang, with very rich, sweet voices, in perfect harmony, many of their songs, with interludes of loud and enthusiastic applause from the audience.

Mr. Beecher went upon the platform and took out his pocketbook and some bills from it, and said: "Do likewise. Folks can't live on air, though they sing like nightingales; they need more to eat than nightingales do. The concerts our young friends intend to give in Brooklyn, I hope will prove such a success as to make them remember our city for many years in their studying. They will sing in this church on next Sunday evening Southern and sacred music. I hope in this effort to enlarge their institutions.

A collection was taken up for their benefit.

☐ The following appreciative remarks are from the pen of one whose judgment, taste and warm heart will entitle them to a careful reading:

OUR NATIVE MUSIC—THE JUBILEE SINGERS.

To the Editor of the Tribune.

SIR: When the Rev. Mr. Chalmers (the younger) visited this country as the delegate of the Scotch Presbyterian General Assembly, he went home and reported to his countrymen that he

"had found the ideal church in America. It was made up of Methodist praying, Presbyterian preaching, and Southern negro singing." The Scotchman would have been confirmed in his opinion if he had been in Lafayette-ave. Church last night, and heard the Jubilee Singers—a company of colored students, male and female, from the Fisk University of Freedmen in Tennessee. In Mr. Beecher's church they have delighted a vast throng of auditors, and another equally packed audience greeted them last evening. I never saw a cultivated Brooklyn assemblage so moved and melted under the magnetism of music before. The wild melodies of these emancipated slaves touched the fount of tears, and gray-haired men wept like little children.

In the programme last evening were not only the well known slave songs, "Go down Moses," "Roll, Jordan, roll," and "Turn back Pharaoh's army," but a fresh collection of the most weird and plaintive hymns sung in the plantation cabins in the dark days of bondage. One young negress—exceeding "black yet comely"—sang a wild yet most delicious melody, "I'll hear de trumpet sound in the morning," which was the very embodiment of African heart-music. Listening to their rich, plaintive voices, one might imagine himself in the veritable Uncle Tom's cabin of the "old dispensation." The harmony of these children of nature and their musical execution were beyond the reach of art. Their wonderful skill was put to the severest test when they attempted "Home Sweet Home" before auditors who had heard those same household words from the lips of Jenny Lind and Parepa. Yet these emancipated bondwomen—now that they know what the word home signifies—rendered that dear old song with a power and pathos never surpassed. Allow me to bespeak through your journal (which I have read every day since the morning of its birth in 1841) a universal welcome through the North for these living representatives of the only true native school of American music. We have long enough had its coarse caricature in corked-faces; our people can now listen to the genuine soul-music of the slave cabins before the Lord led his "children out of the land of Egypt, out of the house of bondage."

Yours, cordially,

THEO. L. CUYLER.

Lafayette-ave. Church, Brooklyn.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have herunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.